

The Re-Ordering of Priorities

The perilously increasing social and economic statistics with regard to the worsening plight of our urban masses must give every American cause for concern and alarm.

We were reminded of the present and mounting financial costs to our taxpayers and of the threat to the security of our institutions by the President in his 1965 Howard University address. In the face of the potential explosiveness of the massive problems of urban ghetto life, we can no longer afford small cures and exciting patchwork aid. We must face a basic re-ordering of our priorities.

This program offers the Churches a realistic opportunity to use their resources soberly and effectively to join in the battle with the conditions of social catastrophe.

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What the Tri-City Proposal is:
An Overview

In the simplest terms the tri-city proposal is as follows:

The Tri-City plan is seeking to

- 1) mobilize community leadership in the black communities of powerlessness in Newark, Paterson, and Jersey City, and to assist such leadership in the definition of community problems;
- 2) provide a team of the best and most experienced traditionally trained (by Alinsky and others) community organizers which we can reasonably recruit from across the country to serve as organizer-trainers for largely unpaid community organizer-leaders in the tri-city area, thus extending the organizational effectiveness at the lowest possible cost;
- 3) provide what will be the largest interlocking network of community organization projects in the nation with the type of executive leadership which will make the network most productive at the lowest possible cost;
- 4) provide a structural opportunity for the most extensive internal participation of white leadership at various levels in the ongoing work of a community organization fulcrum; and
- 5) utilize the most knowledgeable black leadership in problem definition for the good of the Negro community and the nation.

The enclosed proposal to further implement a Tri-City community organization for development is designed to utilize a wide range of indigenous and interrelated resources in Newark, Paterson, and Jersey City.

By indigenous is meant "community rooted." Hence the tri-city community organization for development will have its focus among people as they live "in community," whether geographical or otherwise. Community principally refers to common interests, problems, or goals. These persons in community may or may not live in geographical proximity.

The indigenous and interrelated resources include every resource which may affect regeneration in the life of the community of those held in the grip of relatively substantial powerlessness over their destinies. These we refer to as "the poor." Hence, for black urban poverty on which Tri-City focuses primarily, the resources of the white as well as the black community must be brought to bear upon the needs of the poor.

The Tri-City proposal creates a tentative framework, open to continuing adjustment, for bringing to bear the widest possible range of tried and proven as well as some new resources to provide leverage for the removal of the imperiling barriers of crippling poverty and powerlessness.

Background

Churchmen and indigenous community leaders and "the poor" in the Tri-City Area have mobilized an interest in a proposal for a "Community Organization for Development" designed to promote self-determination and self-development mainly among the poor in the Negro community. A Citizens' Committee, has been organized to prepare the leadership in the Tri-City Area for launching the Tri-City program.

This program is needed because poor or non-working people not only suffer from inner feelings of degradation, but they also place a tremendous and needless dollar cost on all in our society. A further liability of the conditions of poverty is that they breed the material and human decay which are the seeds of discontent, violence, and breakdowns of all sorts that threaten our very way of life.

It is our feeling that our total area will benefit from empowering these presently powerless humans with the needed re-training, the opportunities, and the will to achieve.

The Covenant

Representatives of the Paterson organization met in Newark on Saturday, November 5, 1966, with representatives of the indigenous groups concerned with organization for community development, among the Negro poor in Jersey City and Newark. (See Appendix A)

The purpose of the meeting was to covenant formally concerning their mutual interests and to pledge their support to a coordinated community organization for development project. The covenant is open-ended, so that other groups of Negro poor, and also those of the Spanish-speaking community, may have their efforts meshed or included in mutually agreeable ways.

The Tri-City proposal has the following basic assumptions and long-range goals:

Basic Assumptions

1. Negro solidarity can best be achieved by viewing the whole Negro population in the Tri-City Area as a community.
2. The major proportion of the poverty problem is in the Negro community.
3. The churches of America have a moral responsibility to serve the poor.
4. Negro self-initiative is basic to Negro self-development. This is the true meaning of "Black Power."
5. The Negro community wants its destiny within the context of the American tradition and dream fulfilled.
6. The overall depletion of necessary human and physical resources in the Negro community provides a condition open to self-development effort on a massive scale.

Long-Range Goals

1. To wage a massive assault on the basic poverty problems among Negroes in the Tri-City Area.
2. To relate black indigenous leadership at all levels to the achievement of the rightful destiny of the poor.
3. To provide opportunity for dialogue and parallel participation by religious, business, and community leaders outside the Negro community.
4. To restore and develop genuine and enduring forms of organization among urban poor.
5. To set in motion a process of self-development of the Negro people in economic, civic, and educational concerns arising out of the total culture of poverty.
6. To create a legitimate power base for substantial social change.

Rationale

A number of efforts have been made in recent years at community organization among Negroes by others than Negroes. They have been lauded as successful; and doubtless in many ways this is clearly true. But limited successes or successes which do not build in the pride of self-initiative and consequent aspiration increase, however appropriate to the past, can no longer be seen to be appropriate to the urgent and extensive needs and circumstances of our present day. Negroes need massive organization for the urgent new purpose of self-development. This is a task which calls for devices hitherto insufficiently developed or appreciated. The Tri-City proposal is devised with what may be considered to be new assumptions in the area of community organization.

The proposal recognizes that the Negro community is not a geographical community, and that any organization for Negro development on a limited area basis serves only to further divide a benighted community already nearly hopelessly fractured. Negro leadership potential, Negro middle-class oriented people, and Negro professionals must be brought into relationship with those who on an enduring basis need such leadership. When white-sponsored projects for Negro development fail, it is the Negro churches and the Negro middle class leaders who must put the pieces back together.

The tri-City plan calls for the organization of many hitherto isolated segments of the black community. Thus Negro businessmen, housewives, scholars, professionals, politicians, tradesmen, the idled poor, etc., will all be organized in interrelated groups.

These varied segments of the black community are growing in the realization that their corporate welfare is all of one piece; for the black community as a whole is isolated economically, politically, and socially from the mainstream of American life. While they face many problems in common with many non-Negro Americans, there are many points where the common lot of the Negro calls for his own group solidarity. There is clearly a need for

differentiation of the points where black people must work together with all in their communities to face broad basic problems and which affect adversely the Negro in particularly acute ways. There is also a need for Negroes to work unashamedly and unapologetically as Negroes for particular matters which uniquely relate to them. There must, then, be Negro organization by Negro people for uniquely Negro concerns.

The Tri-City proposal calls for the organization of those in the white power elite, as white power elite people, to study and to grow into an understanding as to how the expressed interests of Negro Americans are beneficial to them as individuals, as businessmen, as moral men, and as Americans. The interests and welfare of the black people of America must no longer be seen by any responsible Americans as a passing personal, professional, or civic concern. The welfare of the black people of America will increasingly be seen to bear upon the safety and security of our families and of our institutions. By far the greatest area of potentially productive white involvement in a poverty related problem area is in converting and alerting white people themselves to the need of all of America to flourish as its every part is enabled to come to flower.

The Tri-City proposal calls for the inclusion of an interrelated tri-city area. It will involve Greater Newark, Paterson, and Jersey City because the total geographic universe of Northeastern New Jersey is tied together by common tax burdens, politics, industrial needs, social agencies, as well as planned expansion possibilities. The proposal recognizes also that economically the tri-city area may be pivotal for the nation in terms of Negro acceptance in significant numbers at all levels into existing or projected enterprises.

The Tri-City proposal recognizes that economically the Negro community cannot afford simple integration into business life at the kindergarden level. Thus it will work for opportunities for older and experienced Negroes who may with profit for all be employed at substantially high positions of trust and power and of commensurate income benefits. Only with Negro older people succeeding will others aspire as they must for similar or greater success. To give college scholarships, for example, to Negro youngsters and then employ no already available Negro professionals in one's firm postpones power for the Negro community and frustrates the urgency of high level employment as well as of bottom of the ladder opportunity, the Tri-City proposal calls for the leadership of an eminent Negro of sufficient national stature and command to have, as few Negroes possess, the force of reality with top business and industrial ownership.

The Tri-City proposal recognizes the imperative need to build permanence into its structure. Therefore, the majority of its personnel will consist of unpaid and part-time leaders who will work continually to sustain a coordinated power fulcrum on their own. Only a very few leaders, organizers and administrative personnel will be paid. Ideally, any community organization should represent the zeal of its own constituents of a depth and determination for which one cannot pay.

Thus the Tri-City plan seeks to build in continuing power for self-development. It is not programmatically oriented. It seeks to coordinate existing organizations, spawn dialogue, and to foster the extension of organization where none exists. It will thus enable local people to become more deeply related, more extensively interrelated on a broad area basis and more widely informed and empowered to build cooperatively for self-respect, self-sufficiency, and for self-development. Only in this way may the poverty-producing isolation of the Negro community be overcome.

In this same regard, no needless conflict is to be promoted with those from whom the Negro community seeks relief. There is the recognition that there are enough streams for black people to ford, without dodging existing bridges. Muscle will of necessity be used for real battles, since change inevitably involves some conflict. There is no need on the Negro's part for fabricated struggle.

The Proposal

It is proposed that four organizations be implemented. These would include three self-determining, indigenous, mass based community organizations being developed in the Newark, Paterson, Jersey City areas. A fourth organization, the Community Leadership Task Force will be comprised of white leadership at various levels of involvement. This group will coordinate their efforts with the Tri-City Citizens' Union for Progress through the liaison of the Executive Director of the Tri-City Union, this function being one of his immediate responsibilities.

The three city projects are to be completely self-supporting within three years. These organizations would approach as realistically as possible the concrete, immediate needs of the local hard core poverty areas. The three city projects and the Community Leadership Task Force would attempt to meld together the tri-city black community and crucial segments of the white community in a cooperative venture in urban community organization. Opportunities would be sought to involve black professional leadership, business men, and denominational personnel in the tri-city effort. These involvements would be so structured as not to inhibit or restrict the autonomous city organizations but would be present in recognition of the existing wider concern for urban regeneration and the important contributions that such auxiliary groups could make and the varied resources that they represent.

The tri-city organization would create a power fulcrum for change and relate realistically potential answers to actual needs. Jersey City, for example, cannot find enduring answers locally to poverty needs. The keys to Jersey City answers are to be found to a considerable extent in Essex County. The needs of the Spanish-speaking community could be fitted into the over-all tri-city design. It is proposed that immediate funding for a period of six months be provided for work already begun by indigenous volunteer community organization efforts and for consultation fees and pre-organization expenses.

Overall Plan

1. The overall plan would call for (a) a central office staff with its own budget plus a budget to assist local area project offices, (b) three local area projects, one for each of the three cities, and (c) a fourth project called the Task Force For Community Leadership composed of representative leaders of the white community.
2. There would be an overall board of trustees for the whole tri-city enterprise which would set up broad guidelines and receive all funds. (See Appendix D)
3. There would be a local area board for each of the three cities, with small separate budgets over which they would exercise control. The local boards, within the framework of broad Tri-City guidelines, would have full and final responsibility for all local area programs.
4. The central office staff would coordinate the total operation and give guidance and such leadership in local areas as circumstances decreed.
5. All local organizations would participate in policy and other matters equitably as the overall guidelines and the local determination might require.

In addition, the following agreements will be made with the interested groups in each area before the union would agree to provide the funding which they have requested:

1. A thoroughly representative, democratic, autonomous organization will be developed for the purpose of solving these community problems which are important to the residents of the community.
2. All groups or organizations which are willing to accept the above stipulation will be encouraged to participate fully and equally.
3. The organization would make plans in a reasonable period of time to become financially self-supporting. By the inclusion of many segments of the Negro community, and by the parallel participation of white power elite, this can be most readily facilitated.
4. If at any time it becomes apparent that these agreements are not being kept by the organizations, the union would withdraw, returning the unused money to the granting agencies on a pro-rata basis.

Opportunity for Training

Perhaps the most basic aspect of the entire Tri-City operation involves communication at many levels and of many kinds. The learnings must be shared as widely as possible.

Plans will be initiated in conjunction especially with business, industry, and local and national church bodies, when circumstances warrant, for the establishment of some stable and effective mechanism to share learnings on as broad as possible basis.

Conclusion

We think that responsible, indigenous leadership can be further developed and sustained in these three projects, that substantial power and voice given to an excluded and underprivileged minority, as a whole, and the right of a broad community to be self-determining and self-developing affirmed. It is the experience of those involved in the Tri-City planning that when given adequate opportunity and sensitive, and effective leadership normally related to their needs, people do take an interest in and can responsibly determine their own lives and that of their communities. The inauguration of these projects would serve to assert our churches' traditional concern for the spiritual and physical life of the most disadvantaged Christians for whom we have long had responsibility, and our willingness to explore to the fullest extent our role and responsibility to the whole of society.

Administration

The intended administrator of the tri-city project is Dr. James Farmer, who has had the widest possible experience in broad efforts at developing the kind of ethnic solidarity called for by the Tri-City Plan. He has imagination to the white community and to the widest possible segments of the Negro community. He will serve as executive officer with a staff of the most highly trained and competent community organizers which may be reasonably recruited from across the country.

Dr. Farmer is helping to give shape, on a consultative basis, to the final details of the Tri-City operation. He is open to the idea of giving leadership to the on going organization.

The emphasis is not on civil rights but upon the need for interrelationships in the Negro community, together with new forms of white leadership involvement to end the racial aspects of the poverty picture in the tri-city area.

We feel that bad social science had added aggravation to our present plight, and the development of a black brain trust of Negro scholars and others must help the Negro community to move away from fictitious or partially fictitious and self-defeating assumptions and operations. For example, local community control of anti-poverty programs on the basis of bad sociology has caused Negro economic and educational stagnation through child oriented programs alone when adult programs were and are more urgently needed. Permanent vehicles need also to be established. New methods of creative and continuing dialogue with the white economic power elite need to be developed. Negro political power fulcrums must be broad based effective. The growth of political power on the part of Negroes in Jersey City and Paterson must be tied to power leverages in Newark, and vice versa.

The Negro poor want to create such a new basic condition of power that the demand for services of all kinds may be fulfilled on a continuing basis.

Indeed, what is sought is such a change in the posture of the poor that the context of the demand for services will be seen to be different.

The Tri-City proposal calls for local area participation by those outside the poverty block or condition. This is to be done by developing parallel facilities for discussion and the study of means whereby non-Negroes may give leadership among other non-Negroes preparing such people to hear, facilitate, and expedite the demands of the Negro poor.

Dr. Farmer is currently serving as a Visiting Professor at Lincoln University (Pennsylvania), and is giving concern in his professorship to many of these specific needs. Grass-roots organizations of all kinds have offered to prepare a massive petition to have Dr. Farmer come, as one who, out of his background, capacities, and in his own person can wield a substantial self-help power block for Negroes. Dr. Farmer's help is sought primarily for this reason. Our program calls for a brain trust of Negro leaders to work continually on best steps in the process of organization.

Draft one - Outline of job description of Executive for Tri-City project

Roles:

Administrator

Chief Executive, Senior Staff member and Supervisor.
Staff responsible to him under Executive Committee.
Budget Control
General Administration, reporting regularly and
statedly to Executive Committee.

Coordinator

Serve the Council in relating area groups to each other and to the
Tri-City group.
Also serving in the inter-relation of area groups,
central group, staff, the people, the people's
elected representatives, and the community as a
whole; and funding organizations.
Leadership therein, under adopted policy.

Leadership Role and Image

Public Relations spokesman on Tri-City Issues. Local
Ones? Contact individual with power structure.
Person who, in his image, personifies the organization
and its thrust.
Leadership in mustering community resources
Executive service in fund raising leadership.
Direct, on the scene, full time, day to day leadership
and continuous availability.

Policy

Policy planning function and proposal function to
executive committee and other agencies of the organ-
ization.
Policy executor, together with his staff, under the
approval and request to implement adopted policy.

Liaison Consultant to the Community Leadership Task Force

Serve as channel of communication and exchange between the city organizations and the Community Leadership Task Force. This relationship is as potentially sensitive as it is fruitful and should be planned with some care as these four groups form and begin to function.

Guidelines for the Work of Community Organization in the Three City Groups

Community organization intends to organize people who are without access to power. The whole purpose of bringing them together is to enable them to bring into being a visible strata of power and to involve them in the processes of decision making about matters which affect the lives of their communities. This means organizing large numbers of organizations, groups, and people in the community. To do this someone has to do a great deal of the hard, tiresome, and often boring work as well as understand the theory.

1. Leaders

Leaders must be found in the community that you hope to organize. They can be found in the most unsuspecting places; a barber shop, poolhall, sweet shop, block club, school (even among drop-outs), church, bowling alley; in fact in almost every facet of a community's existence there will be someone there around whom the life of the community revolves.

2. Motivation

The organizers must make an effort to get to know the leaders, to win their confidence, and to understand what the deep concerns of the people in the community are.

3. Concerns

The organizer must be able to bring together the aggregate concerns of the community and be able to articulate them. He must be able to put into words the feelings of the leaders of the community.

4. Patterns

The organizer must familiarize himself with community and city patterns in order that he can begin to devise a strategy which will help combat the evils and achieve the desired goals for the people in the community.

5. Involvement

The organizer must understand that no segment of the community is to be overlooked in his efforts to mold the community into a whole.

6. Discipline

The organizer must maintain strong and wise discipline in the handling of the members of his team. He must develop a systematic method of reporting, and these reports should be given at frequent staff meetings.

7. Confrontation

The organizer must understand that he is in a struggle for community betterment and must be organized to carry out a battle. The members of the team must be made to feel their cause is worthwhile and that no

- amount of sacrifice is too great to achieve these ends.
8. Assistance
The members of the team must be able to inspire the people in the community to articulate their desires and when they are unable to do so he must be able to supply the words and the know-how to help them say what they feel. He must establish procedures for securing the facts and encourage accurate reporting.
9. Enabler Organizers Play an Enabling Role for Others
Their job is to help the people of the cities do what is necessary to achieve their goals.

A PROPOSAL FOR THE TRI-CITY
AREA OF NEWARK, PATERSON, AND JERSEY CITY
P. O. Box 145
East Orange, N.J. 07019

Corrected to April 5, 1967

April 1, 1967

TO: JUDICATORY EXECUTIVES AND
THE APPROPRIATE BOARDS
SERVING THE TRI-CITY AREA

FROM: THE TRI-CITY CITIZEN'S UNION FOR PROGRESS
WILLIAM K. FOX, CHAIRMAN PRO-TEM

RE: AN OUTLINE OF THE INTENT AND RESOURCES
NEEDED FOR IMPLEMENTATION

DEFINITION: The Tri-City program is a Church initiated proposal designed to unify the Negro residents of Newark, Paterson, and Jersey City into a legitimate power base to set in motion a process of self-development in economic, civic, and educational concerns which arise out of the total Negro culture of poverty and relative powerlessness in our society.

BASIC ASSUMPTIONS:

1. The total Negro population in Newark, Paterson, and Jersey City must be viewed as one community bound together by a common heritage and social experience and by a relatively substantial and crippling powerlessness.
2. The greatest concentration of poverty is in this Negro community.
3. The Christian Gospel compels the Church to serve the poor and powerless more adequately. Pervasive poverty and powerlessness weaken and threaten our society as a whole.
4. Negro initiative is basic to Negro self-development. This is the true meaning of "Black Power."

5. The Negro's desire for self-development is a wish conceived within the context of American democracy and tradition.
6. The self-development of the Negro is in the clear self-interest of our society as a whole, and calls for every reasonable facilitation.

LONG-RANGE GOALS:

1. To relate the Church to a massive assault on the basic problems of poverty and powerlessness among the Negro poor.
2. To unify indigenous black people in their struggle to achieve their rightful destiny.
3. To organize the indigenous black poor for the exercise of responsible and dynamic citizenship.
4. To provide a means by which interested whites can join blacks in fulfilling the objectives of the Tri-City program.
5. To undergird the thrust of the movement with the research and contracted services of competent black scholarship and community specialists.

MEANS FOR REALIZING GOALS:

1. Employment of magnetic and competent Negro executive leadership. (See the basic document for the job descriptions).
2. Securing highly skilled community organizers. (The Alinsky trained and others will be obtained).
3. Using the membership and organizational structure of the Tri-City Citizens Union to implement the Tri-City design.
4. Developing interlocking relationships between the sponsoring churches and the TCCUP membership in guiding and reevaluating the program.
5. Establishing an adequately staffed Central office and three "out-posts" from which to operate the program.
6. Providing \$341,928.88 for developing the project during 1968-1970, and \$24,000.00 for the six months interim period of July 1, 1967 - December 31, 1967.
7. Phasing out the project after three years into a self-supporting community structure by
 - a) Developing indigenous voluntary leadership which will supplant most of the original professional staff.
 - b) Developing economic projects which will provide a means of supplanting the support formerly given the churches.
 - c) Sufficiently involving indigenous community groups and individuals so that they will feel committed to contributing financially to the on going of the movement.

VALUE TO THE CHURCHES:

The Tri-City proposal, already in limited operation, seeks to provide the churches with the most comprehensive approach to community organization at the greatest economy and reasonable promise of effectiveness. It includes the churches in a unique way on the "inside" of the process of empowering the poor, and promises to be an unparalleled first-hand experience in mutual responsibility and inter-dependence.

THREE YEAR OPERATING BUDGET
1968-1970
TRI-CITY CITIZEN'S UNION FOR PROGRESS
NEWARK - PATERSON - JERSEY CITY

TRI-CITY
GOALS

IMPLEMENTATION OF GOALS

		1968	1969	1970
I UNIFY RESOURCES DIRECT	<u>EXEC. STAFF</u>			
	Executive Director	\$22,500	\$25,000	\$30,000
	Associate Director	10,000	12,500	15,000
	Social Security	911.18	1,300	1,800
	Travel	2,000	2,500	3,000
	Office Secretary	3,250	3,500	4,000
	Moving Expenses	2,300	-	-
	Insurance	200	-	-
		<u>\$41,161.18</u>	<u>\$44,800</u>	<u>\$53,800</u>
	<u>CENTRAL OFFICE</u>			
	Telephone	\$ 500	\$ 650	\$ 850
	Utilities	200	350	500
	Rent	1,200	1,200	1,200
II ORGANIZE	Postage	600	750	950
	Supplies	500	650	800
	Equipment	<u>1,200</u>	<u>250</u>	<u>150</u>
		<u>\$ 4,200</u>	<u>\$ 3,850</u>	<u>\$ 4,400</u>
	<u>FIELD STAFF</u>			
	Field Organizer	\$ 8,000	\$ 8,350	\$ 8,750
	Social Security	405.90	650	900
	Travel	500	650	850
	Field Organizer	8,000	8,350	8,750
	Social Security	405.90	650	900
	Travel	500	650	850
	Insurance	300	400	500
	Moving Expenses	<u>2,700</u>	<u>-</u>	<u>-</u>
III UNDERGIRDING WITH CONTRACTED SERVICES		<u>\$29,717.80</u>	<u>\$29,350</u>	<u>\$32,000</u>
	<u>OUT-POST CENTERS</u>			
	Newark	\$ 650	\$ 850	\$ 1,000
	Paterson	650	850	1,000
	Jersey City	650	850	1,000
	Community Leadership			
	Task Force	<u>300</u>	<u>300</u>	<u>600</u>
		<u>\$ 2,250</u>	<u>\$ 2,850</u>	<u>\$ 3,600</u>
	<u>Accounting</u>	<u>\$ 150</u>	<u>\$ 150</u>	<u>\$ 150</u>
	Research	500	750	1,000
	Promotion & Public Rel.	1,000	1,500	2,000
	Legal Counsel	500	850	1,250
	Other	<u>250</u>	<u>300</u>	<u>500</u>
		<u>\$ 2,300</u>	<u>\$ 3,550</u>	<u>\$ 4,900</u>

		<u>1968</u>	<u>1969</u>	<u>1970</u>
IV	Annual Convention	\$ 350	\$ 500	\$ 750
PROMOTE	Council Meetings	300	400	500
	Initiating Funds:			
SELF-	Economic Development	1,200	2,000	3,500
DEVELOPMENT	Civic Development	1,500	2,500	4,000
	Educational Development	1,500	3,000	6,000
	TCCUP Investment Bond	10,000	15,000	20,000
	Other	2,000	2,000	2,000
		<u>\$16,850</u>	<u>\$25,400</u>	<u>\$36,750</u>
	TOTALS	<u>\$96,678.88</u>	<u>\$109,800</u>	<u>\$135,450</u>

V
OPTIONAL OPTIONAL ADDITION OF OTHER JERSEY CITY OR SPANISH-
SPEAKING PROJECT

Staff Director-Organizer	\$10,000
Organizer Associate	8,000
Secretarial	4,000
Rent, utilities, insurance,	
Travel, and Promotional	6,800
	<u>\$28,800</u>

PROJECTED RESOURCES
1968 -- 1970
TRI-CITY CITIZEN'S UNION FOR PROGRESS

<u>SOURCE*</u>	<u>1968</u>	<u>1969</u>	<u>1970</u>
A.M.E.			
New Jersey Conference	\$ 2,500	\$ 3,000	\$ 4,000
Baptist			
General Convention	2,000	2,250	3,000
Baptist			
New Jersey Convention	5,000	5,000	5,000
Episcopal			
Diocese of Newark	15,000	15,000	15,000
Foundation or National Church	15,000	15,000	15,000
Methodist			
Northern Conference	10,000	10,000	10,000
Foundation or National Church	10,000	10,000	10,000
Presbyterian			
N.J. Synod	15,000	15,000	15,000
Foundation or National Church	15,000	15,000	15,000
Reformed Church in America	5,000	5,000	5,000
United Church of Christ			
New Jersey District	10,000	10,000	10,000
Foundation or National Church	10,000	10,000	10,000
Tri-City Citizen's Union	5,000	15,000	30,000
Other Sources (Including Secular Foundations)	<u>5,000</u>	<u>7,500</u>	<u>5,000</u>
ANTICIPATED INCOME	\$124,500	\$137,750	\$152,000

* Official askings of the Tri-City Citizen's Union for Progress

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SIX MONTH'S INTERIM PROPOSAL FOR TRI-CITY
CITIZEN'S UNION FOR PROGRESS

July 1 to December 31, 1967

CENTRAL OFFICE

Executive and one organizer-trainer	\$18,500
Secretarial	3,000
Travel, utilities	<u>2,500</u>
TOTAL	\$24,000

ANTICIPATED RESOURCES

Churches

African Methodist Episcopal	\$ 1,250
General Baptist Convention	1,000
Episcopal Diocese of Newark	6,750
Methodist Church, Northern Area	2,800
New Jersey Baptist Convention	2,000
United Church of Christ	1,700
Reformed Church of America	850
United Presbyterian Church in USA	4,000

Other Sources

Tri-City Union for Progress	4,000
Foundations and Donors	<u>2,500</u>
	\$26,900

WORK OF EXECUTIVE DIRECTOR

During the interim period before launching the full-scale program the Executive Director will begin his full range of duties. One full-time organizer will work with the Executive in surveying and laying further groundwork for mobilization in the Tri-City area. The specific goals will be:

1. To launch the work of the Community Leadership Task Force
2. To assist in the implementation of present proposals as approved by the Tri-City Citizen's Union for Progress.